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UNIVERSITY EDUCATION FOR WOMEN.

THE organization of effort to secure to women opportunities for the highest intellectual development of which they are capable is a special outcome of the spirit of rational progress that distinguishes the present century in so marked a degree from those that preceded it. Cultivated women, fit for the companionship rather than the mere service of men, have made themselves famous in history; but their attainments were the result of genius, of personal activity and native force of character, operating without encouragement, despite the influences that tended to keep them within a prescribed sphere to which they refused to confine themselves. In bursting unnatural bonds they were compelled to trample upon the exacting but unwritten laws embodied in the etiquette of their time. To be "unfeminine" is to violate a conception of womanly propriety that is in some particulars conventional; and since popular conception is a variable, whose value at any given moment is determined by the total combination of existing conditions to which we assign the name of civilization, strict propriety is not necessarily or even generally the same in two successive generations.

We pride ourselves in this nineteenth century on the position that woman holds among us. We contrast it with that which was accorded her in ancient times, when intellectual women could exist, it is true, but only under sore difficulties. We compare our modern Mary Somerville, whose honored life and happy memory inspire the young women of Girton College, with Hypatia, who was beset on the highway by a rabble of monks and murdered at the doors of the church, with all the ferocity of ignorance, because she violated the social statutes of her time in daring to comprehend the doctrines of Plato, Aristotle, and Apollonius, though herself "only a woman," and for fasci-

nating the best intellect of Alexandria, disseminating doctrines that were too refined for the directors of superstition.

In our parlors on Fifth avenue are women whose powers of thought challenge the respect of those who have borne off the honors of our universities; but their culture has been self-acquired, and in many cases delayed, because the customs of society have forbidden them to resort to universities for secular knowledge, though the freedom of churches is granted them for the acquisition of spiritual lore. They have been forbidden to sit beside their own brothers, for the purpose of listening to lectures on linguistic, moral, or physical science, during the week days, but readily permitted to accept the company of young men who are not their brothers in hearing Sunday lectures on theological or metaphysical science. It is proper to associate with the opposite sex in the parlor, in the church-pew, in the theater, in the park, but not in the university lecture-room. It is proper to compete with them in music, in archery, in croquet, or lawn-tennis, but not in literature or science, if this involves systematic work to be concluded with a test of proficiency and a certificate of results accomplished.

The culture exhibited by these women, moreover, despite the limitations imposed by etiquette, is much in advance of what can be conferred by even the best of the fashionable finishing schools; for from these, however meritorious they may be, an inexorable unwritten law requires each student to emerge by the time she has completed her eighteenth summer, immediately after reaching the degree of maturity requisite for beginning to grapple with the severer studies. Her choice then is between devotion to fashion and devotion to the intellectual culture that she must henceforth continue at a disadvantage. The two are, indeed, not mutually exclusive, if each be moderate in degree; but, when combined, they not infrequently mutually interfere, and the result is the production of but inconspicuous success in either domain.

Our treatment of young women is indeed far better in every particular than that which was customary a few centuries ago, despite the dictum of society that their preparation for life, so far as this depends upon scholastic training, must cease several years before the time at which their brothers are expected to give up similar work. The age of graduation at Harvard or Columbia is now several years greater than it was two or three

decades ago, having advanced in proportion as these institutions have developed from mere colleges into universities. The same may be observed in regard to all our best institutions of learning for young men. The existence of such colleges, even in America, dates back more than two centuries. Colleges for women existed nowhere a half-century ago. They owe their existence exclusively to ideas that received little encouragement until half of the nineteenth century had passed away; and even now, during its fourth quarter, there are few of them that even claim to offer to young women opportunities equal to those given by the best universities for young men.

Granting that the rise of women's colleges is an index of healthy reaction against the mediæval idea of the sex, and that etiquette in society may be trampled under foot if it interferes with woman's true advancement, the question of coëducation of the two sexes may be deemed still open, by those who would defend to the last every educational right that they believe really due to woman. By far the strongest arguments used against coëducation are those which are based, not on social or moral grounds, but on the physiology of sex. They have been canvassed with much vigor, and a debt of gratitude is due to the memory of the late Dr. Clarke, of Boston, for eliciting so much discussion on topics upon which the public needed instruction. There can be no question as to the existence of the evils he portrayed, but the evidence has shown that he referred to a single source what may be traced to a great variety of causes; and these may either coëxist or operate singly. The fact, to which testimony is abundantly rendered by both the advocates and opponents of higher education for women, is that the laws of life are not properly observed, in the rearing of large numbers of girls in our great cities. X Through ignorance or deliberate disregard of physiology, and in obedience to the dictates of fashion, they are subjected to multitudinous sources of ill-development; and the effects are those which Dr. Clarke ascribed to the methods used in their education. It is not denied that injurious influences may be superadded in connection with study; but thoughtless mothers must share the blame with too exacting teachers. The cultivation of the body is even more important than that of the brain, for no education is valuable that involves the sacrifice of health. So great is the number of delicate girls, whose physical weakness is due, not

to sex, but to the lack of physical training in childhood, and so incompetent are they to find out when they are beginning to suffer injury from mental application, that no young woman should enter upon a course of severe higher study without the best assurance that she is not only physically mature, but also in perfect health. There is no reason why such healthy women should be refused opportunities to cultivate their minds in universities, while they may continue the culture of their bodies elsewhere. The mere possibility of self-injury by these students obviously imposes no responsibility upon the governing board of the university which admits them.

Experience has amply demonstrated that no institution of learning can preserve a high standard of scholarship and present an extensive course of studies for selection, unless possessed of a permanent endowment, so as to be wholly or partly independent of the fluctuations of patronage. Without this, it is like an engine without a fly-wheel. Up to 1820, no one seems to have entertained the thought that female education was of sufficient consequence to make it in any way desirable that an institution should be endowed for the purpose of making the education of women commensurate in thoroughness with that of men. In 1821, a donation of \$1000 was granted by the State of New York to the Albany Female Academy. Between 1820 and 1830, repeated efforts were made, but in vain, to secure the aid of the State to an institution which afterward grew independently into eminence, the Troy Female Seminary. In Massachusetts, the first successful pioneer was a woman, whose remains now sleep within a few rods of Mount Holyoke Female Seminary, and who has commemorated in this noble monument her just appreciation of the capacities of her sex, after devoting the best years of her life to the work of demonstrating that woman is, intellectually as well as morally, worthy of the best education that can be given. The story of Mary Lyon's devotion to this cause is that of indomitable faith and perseverance, against apathy, ridicule, and hope deferred. Though eminently successful in elevating the tone of a private seminary with which she was connected, she perceived the great necessity for endowment, if a permanent high character was to be established for an institution in which collegiate education was to be given her sex. During the seven years of effort expended in changing an idea into a reality, she found

that it was not the wealthy and fashionable on whom dependence was to be placed for the accomplishment of her reform, but the intelligent middle class. Her seminary was endowed, chartered in 1836, and opened in 1837. Satisfied with the opportunity to do work of a high order, she did not have included in her charter the authority to confer baccalaureate degrees.

While Miss Lyon was struggling in Massachusetts, a few men in Georgia, led by Rev. Lovick Pierce, D. D., conceived a similar idea; and a charter for the Georgia Female College was granted, in 1836, by the Legislature of that State, to a board of twenty-two trustees. The institution was opened in 1839; it is, probably, the first of its kind intended exclusively for women, and crowning its course of study with a baccalaureate degree. The struggles of its founders were scarcely less than those of Miss Lyon. The men to whom application was made for support could not see what was the possible use of such an institution. The question has been wittily asked: "What is the precise degree of ignorance required for a proper female character?" This puzzling enigma, though but recently presented, was solved in 1837, in Georgia, by "a gentleman of large means and liberal views as to the education of his sons." In response to an appeal in behalf of the contemplated college for women, he replied: "All that a woman needs to know is how to read the New Testament and to spin and weave clothing for her family." The conservatives of to-day would doubtless grant her wider latitude than this, but what limit they would assign is still indeterminate. For them, therefore, the question is still open. The writer has lately heard in New York an answer closely comparable to that of the Georgia wiseacre. Georgia has advanced a number of steps in education since 1837.

If it be difficult to state the degree of ignorance to be displayed by a modest and delightfully charming woman, it becomes equally difficult and certainly unjust to mark out a limit of knowledge beyond which she must be forbidden to pass. It is mere arbitrary prescription to declare that she can have no use for Greek or Calculus, and therefore must not be admitted to places where she can study these subjects to advantage, if they present attractions to her. Whether they will aid her in getting married, or in housekeeping, or in presiding at receptions, must be left to herself to determine; no one else can do so for her. They certainly constitute no barrier. We may be quite sure

that all feminine minds will not enthusiastically crave these two special topics; but experience has shown that some masculine minds also, perhaps a majority of them, do not take kindly to Greek particles and triple integrals, if there be a chance to avoid such intellectual food. No one should be compelled to study either of these subjects, nor should a prohibition be imposed upon either sex, if there be reasonable ground on which any individual chooses to master the difficulties, and thereby to enjoy the pleasures they unquestionably afford. The opponents of higher education for women may quite unconsciously, yet benevolently, strive to offer protection that is not needed, and endeavor to determine on artificial grounds for others what these are quite capable of determining on natural grounds for themselves. In every case, personal organization is a better guide than any code of social statutes in settling the question as to what branches any person of either sex ought to study thoroughly.

The demonstrated success of Miss Lyon at Mount Holyoke suggested the establishment of other female seminaries of high grade. Several of these are chartered colleges that have acquired wide reputation, and continue to do excellent work. Contemporaneous with the movement in Massachusetts and Georgia was the founding of a college for both sexes at Oberlin, in Ohio. This was an innovation that would scarcely have been possible, except in a new country where social prescription had no existence, where manual labor was almost a necessary adjunct to study, and where economy made it advisable to forego any inconveniences that might be expected to spring from the intermingling of both sexes in the same class-room. It was from Oberlin that came the first experimental demonstration of the feasibility of coëducation for the two sexes, continued throughout the curriculum ordinarily prescribed in colleges. Opinions may still vary as to the advisability of carrying out such a plan where it can be avoided, but there are many theoretic objections, which indeed are continually repeated to-day by those who have no practical experience in the work of coëducation, that were fully answered in the light of experience at Oberlin. It was natural that the example thus set should be followed, first in the great West, amid a population that was remarkable for its freshness and physical vigor, its passion for progress, and consequently its disregard for conventionality. The experiment began at Oberlin with its first

college class in 1834. It has been repeated now by about two hundred of the chartered institutions in the United States, or more than half the number that claim the name of college, exclusive of those under the care of the Roman Catholic Church. Many, indeed, are colleges in little else than name, but among those which are best known are the Universities of Michigan, Wisconsin, Iowa, Indiana, California, Mississippi, and Vermont; Cornell and Syracuse Universities in New York, Washington University in Missouri, Wesleyan University in Connecticut, and Boston University. In all of these, students are admitted without distinction on account of sex, into any courses of study for which they may show themselves properly qualified; both sexes together listening to the same lectures at the same hours, standing the same examinations, and taking the same degrees after their fitness for these has been demonstrated by successful mastery of the courses leading to them.

Aside from the conservatism that incases itself in custom, in sentiment, in moral intuition, in foregone conclusions, in the agreement that what is locally established shall be cherished because change is inconvenient, the only basis on which the impropriety of any deliberate action can be fixed is its proven tendency to result in evil to the individual or to the community. Were there any real and deep-seated vice implied in the coëducation of the sexes under suitable conditions, it is most extraordinary that this should not at some time have sent a shock throughout the country from some one of these two hundred imaginary abodes of organized conspiracy against propriety, feminine delicacy, and true refinement; these seminaries of strong-mindedness and masculinity; these poisoners of the future domestic happiness of those who are to be mothers, but whose capacity for the successful performance of maternal duties is supposed to be diminished by their substitution of systematic mental training for social dissipation, miscellaneous amusement, or the aimless routine that so often fills up the interval between graduation and marriage. They are expected to make home attractive, to administer domestic economy with system and accuracy, to preserve the health of their children, and train these up with intelligence, utilizing the stores of doubtful information gathered in novel-reading; but it is assumed that they will be made coarse and unfit for home life by learning more than the traditional school-girl's allowance about

the chemistry of food and air, the physiology of the human body, the laws of mental and physical health, the philosophy of ethics, the mathematics that underlies all exact science, the philology that coördinates all the higher languages, the principles of sociology in contrast with the mere details of history, the structure and history of the earth as well as that of its inhabitants. Disagreeable women indeed there are, women whom no man would marry, even if they have mastered some of the higher branches; but their coarseness is natural, and in no way traceable to the topics they have selected for study, or the culture, though imperfect, which they have acquired, or the fact that they have sat beside men in university class-rooms. The coarsest of viragoes are always found among the most ignorant. If a woman of vigorous mind finds herself debarred by prescription from exercising the powers for whose existence she is not responsible, and if it be deemed unfeminine for her to exhibit less than lamb-like meekness under the restriction, her sin in becoming impatient is the natural outcome of human nature, and not of feminine depravity. This statement does not in the least commit the writer to the vagaries that have so often been sheltered under the protecting name of "women's rights." The physiology of sex may be safely trusted to determine the limitations to women's natural rights, political as well as educational; limitations that no amount of declamation or abstract reasoning can ever remove. Nevertheless, irrational limitations may still remain, that have no excuse in physiology, but are due to the human tendency to hold on to whatever has been already established by our predecessors, instead of giving impartial consideration to conditions as they exist to-day. Despite the political transgressions of the present generation, there are some subjects left in which it is hopefully possible to improve on the results left by our forefathers.

To those who are practically familiar with the work of co-education, the present discussion may seem quite superfluous, the question having been settled in connection with the admission of women into the Michigan and Cornell universities. But the writer has lately found that in New York there is noticeable opposition to the higher education of women, expressed by sincere persons who are governed by theory, sentiment, etiquette, and in some cases violent prejudice. In no case has he been able to find such an objector among those who have had any experi-

ence in the practical work of education, where both sexes were rationally taught together. Such experienced opponents may perhaps exist; but, if so, they are few and far between. To form definite conclusions against coëducation without careful study of the subject, as exemplified in the best universities where it has been practiced for years, or without direct and thorough personal observation of it in the class-room, is no more logical than to conclude from one's inner consciousness that the Atlantic cannot be crossed by a steam-vessel, or its bed spanned with a cable; the impossibility of this having been established a number of years ago to the entire satisfaction of theorists. Were the present article to be of unlimited length, it would be easy to quote page after page, from the presidents of the universities already named and from scores of the most distinguished practical educators in the land, who unite in testifying that the evils apprehended by theorists are mainly imaginary; that not only have no bad results followed the admission of women into universities, but both young men and young women are elevated to a higher plane as regards deportment and healthy emulation in study, that some women have exhibited both mental and physical powers equal to the severest demands made upon the young men with whom they had to compete, bearing off the highest prizes in such severe branches as mathematics and Greek; that no tendency to coarseness or "strong-mindedness" has been developed, but that the effect has been to make "the young men more manly and the young women more womanly."

A few months ago, an "Association for Promoting the Higher Education of Women in New York" was organized in this city, including many public-spirited ladies and prominent gentlemen. A petition was addressed to the trustees of Columbia College, praying them "to consider how best to extend with as little delay as possible to such properly qualified women as may desire it the many and great benefits of education in Columbia College, by admitting them to lectures and examinations." This, it will be seen, is not a specific plea for coëducation; it is only a request to abolish the discrimination against women on account of their sex, a discrimination that has been in force ever since the founding of the college in 1754. It is left to the trustees to decide whether this can best be done by opening the doors of existing lecture-rooms to women, as at the universities of Michigan and Wisconsin, and the rest of the two hundred colleges that

have preceded Columbia, or by establishing an "annex," as has been done, though unofficially, at Harvard. It was well known that in the annual reports for 1879, 1880, and 1881, presented by the distinguished president of the college, Dr. Barnard, the admission of women had been fully discussed and strongly recommended. Dr. Barnard's conclusions had been reached, not only as the result of his own long personal experience, but from the most careful study of the experience of many institutions in America and Europe, and in view of the fact that in the lecture-rooms of the large new building there is greater seating capacity than is demanded by the size of the present academic classes. There is hence ample room for as many women as can reasonably be expected during the next few years, if the prejudice against coëducation be laid aside. In case an "annex" be established, much voluntary additional work on the part of the professors would be necessary, and perhaps further expenditure of money to an extent much beyond any probable receipts from the fees of such few women as may be enrolled. The productive endowment of the college is estimated to be not less than \$5,000,000; but large expenditures are now incurred from the erection of more extensive new buildings.

The petition of the association was not formally presented, but its nature was soon made public, and the opinions of the trustees were sought by the daily press. Thirteen members, from a board of twenty-three trustees, were consulted, five of whom were non-committal. Of the remaining eight one expressed himself in favor of the liberal movement, but regarded it questionable whether the plan was feasible in the college just at present. Another was opposed to coëducation in the college, but favored the plan of an "annex," saying, "School-life in Ithaca or Ann Arbor is entirely different from what it would be in New York. What may be entirely practicable in a small town would not be at all feasible in a city like this. Coëducation in a large city is only an experiment yet, and there is no room in the Columbia College buildings to try such an experiment." Substantially the same view was expressed by a third. In regard to the unqualified opposition manifested by the remaining five, it is simply justice to these gentlemen to assume that in brief interviews with a reporter it was impossible to put their opinions into such form as would be suggested by an exhaustive and unprejudiced investigation of what experience has already

taught, and that the conclusions reached by them are subject to modification.

The argument that "coëducation in a large city is only an experiment yet," and hence that what may be advisable in small Western towns would be hurtful in New York, is worthy of consideration. The Boston University has been in successful operation for several years, in the midst of a city of more than three hundred and fifty thousand inhabitants. It is hence important for objectors to determine a limit of population at which the benefits of coëducation are counterbalanced by the specific evils resulting from numbers, and to give a clear idea as to the peculiar nature of these evils. But even in New York City there is one large institution in which coëducation has been practiced for twenty-three years. At the Evening School of Science in Cooper Institute, women are regular attendants, being seated in the same class-rooms with men, and subjected to the same examinations. The writer has had excellent opportunities for observing the operation of coëducation in this as well as in many other institutions which he has visited. The standard of scholarship at Cooper Institute is necessarily not so high as that of Columbia College, although the writer has there seen a woman acquit herself creditably in Differential Calculus. If coëducation, with two thousand students of all ages, from fifteen to fifty years, has long been conducted successfully in an evening school in one part of this city, it becomes difficult to understand why it should be looked upon as an innovation, or mere experiment, that would be unwarranted, in another institution of the same city, where teaching is done only during daylight hours.

The conditions which tend to establish fixity in the social customs of large and old communities operate even more forcibly upon educational institutions that are old, and in which, therefore, traditions have acquired a certain degree of dignity and sacredness. With no traditions to violate, and with industrial rather than wealthy classes of society from which its students were to be drawn, Cooper Institute easily and naturally adopted the system of coëducation; while Columbia College, with the traditions of one hundred and twenty-eight years to displace, naturally but unnecessarily hesitates to follow an example that has been presented, with all the success that could reasonably be demanded for a dozen years, by one or more of the best universities in America.

But it is not in America alone that the example has been set. In discussing the academical establishments of some parts of Europe, it was once remarked by the Scotch metaphysician, Dugald Stewart, that they were "not without their use to the historian of the human mind. Immovably moored to the same station by the strength of their cables and the weight of their anchors, they enable him to measure the rapidity of the current by which the rest of the world is borne along." The cables have been lately strained and the anchors rudely dragged. The history of the development of higher education for women in England has been so succinctly and clearly detailed by President Barnard in his annual reports for 1880 and 1881 that there can be no necessity for its full repetition here. The London University since 1878 has made no distinction of sex in giving either its examinations or its degrees. Durham University, England, last year adopted a rule admitting women to the public examinations and the degree of Bachelor of Arts. Girton College was established in 1867 near Cambridge, and Newnham College in 1879, within the city, to secure to women the benefits of instruction under the university professors, who had opened their lecture-rooms to them. In some courses the lectures were repeated to women after having been delivered to men; in others, they were delivered to women and men, seated together in the same audience. Up to 1881, university degrees were not there accorded to women, even though fairly won by examination; but, in response to a petition signed by many leading citizens, the proposition to grant these degrees to women was carried in the Senate of the University of Cambridge by a vote of four hundred and forty to thirty-nine. Even old Oxford, the venerable home of classics and the synonym for conservatism, has been compelled by popular opinion to drag its deep-buried anchors and open its doors to women. The Royal University of Ireland has recently announced that "all prizes, honors, and degrees which it can confer are open to female as well as male students." The University of Copenhagen in Denmark, of Upsala in Sweden, of Zurich, Berne, and Geneva in Switzerland, and all the universities in Italy, are open to women. The writer has been unable yet to gather statistics from France and Germany, but reads that "one of the last acts of the Minister of Public Instruction in France, under the Empire, was to provide courses of superior instruction for women at the Sorbonne";

and that "not a few of the German universities admit women without question, and several have conferred upon them the highest academic degrees."

If Columbia College responds favorably to the application of the New York Association for Promoting the Higher Education of Women, it will be not without good precedent and eminently respectable company. Its trustees control its doors; they have abundant legal power to keep these closed. But it may be fair to assume that their independence in law is equaled by their magnanimity in spirit, and that their counsels will be controlled by reason.

Mount Holyoke, Vassar, Smith, and Wellesley colleges are doing excellent work, and will continue this, even if all our universities are opened to women. It is not desirable that they should be supplanted by the universities, and they are in no danger. But if there be in New York qualified women who prefer to live at home, and take at Columbia College such special courses as they may elect, it is a hardship that they should be uncompromisingly driven away, and forced to assume the extra expense and inconvenience of residence elsewhere, in order to get what is abundantly provided at their own doors. By special courtesy of some of the professors, a few women have already attended courses of lectures, with benefit to themselves and no harm to the students in whose presence they sat. All that is now asked is to extend this, as a right, to others of the same sex, whose fitness is demonstrated, but who have no personal claims on the professors. There is no request that the institution shall modify its courses or lower its standard of scholarship to please women. Were it an inferior college, with cast-iron curriculum, grinding out unfortunate graduates from the three-cornered mill of Greek, Latin, and mathematics, nothing more and nothing less, there would be little demand for the extension of such privileges to the sisters of those who are already its students. No plea is offered for the admission of girls to the close curricula of antiquated boys' colleges. It would indeed be bad for the girls, if any could be caught for such trituration. But the call is for the admission of young women to the elective courses of our universities.

Nor is there any plea for coëducation in the preparatory schools of New York city, or for competition with these on the part of the college. Our fashionable female schools must con-

tinue to give to the majority of young ladies of the wealthier classes all the instruction that is desired for them, at least for many years to come. Although some of these schools may be much improved by the reactive influence of the college, the quality of the education they afford, whether solid or superficial, must continue to be controlled, as it is now in most cases, by popular demand. This they can meet, but cannot control. Their tone must accord with that of the society with which they vibrate in sympathy. Like resonators, they must reënforce the best elements that combine to make up the *timbre* of polite society, each school singling out its own harmonic, expressing its own individuality, and thus helping to analyze the whole.

The question of admitting women will soon press upon all the higher institutions of the Atlantic slope. Harvard has informally answered it in part by the organization of its "Annex." Yale has opened its Art department to women. The University of Pennsylvania makes no distinction of sex in admitting to its Medical department, its department of Music, and its laboratory of Analytical Chemistry. Johns Hopkins University has by courtesy granted a scholarship to at least one female student in higher mathematics. The summons will doubtless be heard within a few years at Princeton and the Universities of Virginia and Georgia; indeed, the call may be expected along the entire line. The position of Columbia College, in the midst of two millions of inhabitants forming one great community, makes the situation in this city one of unusual interest; and there is no reason to expect that the knocking at its doors will cease, even if the present effort in behalf of women be crushed. It is simply an index of a movement that is steadily becoming world-wide, and if success is not attained here during the present generation it will be during the next. The present discussion is not intended as a piece of special pleading in behalf of the association lately organized in New York, but as an imperfect exposition of what has to be taken into view by all the older institutions of higher instruction in our country, except, perhaps, the technical schools. Experience in the universities where coëducation is already in full operation has shown what may be expected from the majority of women who gain admittance. Literary, historical, æsthetic, and biological topics will doubtless continue to be more popular among them than such abstract and technical subjects as occupy attention in our schools of applied science. In no case is

there any probability that the ratio of women to men among the students will be large, or that the presence of women will produce any inconvenience.

From what has just been said it is readily seen that the writer is no advocate of the identical coeducation of the sexes, any more than of the identical education of all members of the same sex. If there is one truth more thoroughly established than all others in modern education, it is that of the diversity among young human minds and the consequent necessity for adaptation to this by presenting variety in courses of study. The time is not far distant when this necessity will be generally recognized in determining the requisites for admission to the lowest as well as graduation from the highest classes in our universities. Such elasticity implies no evil to the traditional courses, like Greek; it only keeps out those who are naturally unfit for such study, with manifest advantage to themselves and equal gain to the students of Greek, who otherwise would be burdened with unappreciative associates. The same great institution may be capable of furnishing variety enough for all who prove themselves fit to enter, without distinction of sex. Columbia College, like Michigan University, has been steadily approaching this condition. Liberty to take advantage of it is needful to young men as well as young women; and with it the general characteristics of each sex, as well as of each individual, will be preserved and marked by the courses of study which they freely elect. It is fully possible to heed the truth that sex pervades mind as well as body, and yet to furnish to both sexes in the same institution the highest intellectual culture that is suited to each.

But the intellect is not all of humanity; and the university can neither identify the sexes nor furnish to either of them all the physical, moral, religious, and social culture that must be united in the highest type of man or woman. It is only a highly organized part of the great world, and this in the end is the universal educator for weal or woe.

W. LE CONTE STEVENS.